

TUESDAY APRIL 23, 1963  
 Played on June 27, 1963

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The second series is out; Meetings With Remarkable Men in English. Some of you may have seen it in French. It finally came out together with the English edition here in America, published by Dutton which is the same as the English because the same sheets were used. Dutton simply put the name on the outside. I have little pamphlets on it so whoever wishes can have one. If you already have bought the book you do not need this. At the same time, if you are interested you can still have it. Why not?

Taylor Morris: It says on the cover of the book that the third series is in the process of being edited for publication. Is this true?

Mr. Nyland: Well, I would read the second series first.

Taylor: I have read it.

Mr. Nyland: And now you would like to know where is the third series?

Taylor: No, -?-

Mr. Nyland: Taylor sometimes a blurb says something, you know, in order to encourage people to buy whatever is inside. Maybe if they buy the second series and the third series would be published, they would be entitled to it. If actually the third series would be published and will be made available, it is still another question. It may be printed but only privately distributed. It does not say anything about that.

Mildred Meyers: It is very misleading.

Mr. Nyland: very.

Mildred: It is on two places on the jacket.

Mr. Nyland: Yes, it is not truthful and who knows and nobody can check up on it and nobody knows who has written it. So, for the time being we live in ignorance, hoping, maybe hoping. In any event, it is not

available now. And since we do not, we are not effected by the disease of tomorrow, we are not interested.

Mildred: ??

Mr. Nyland: Yes, maybe someone will collect the money.

Mildred: Do you know that Frances -?- has a large display in her window?

Mr. Nyland: No, I haven't seen it.

Mildred: With related books. She has given it about a third of the window.

Mr. Nyland: Good, fine. She is a good old gal, let's call her. She used to be in my group, you know. Many years ago, too long to remember.

So, I would advise you to buy the book. It will give you an entirely different viewpoint of Gurdjieff as a man. Sometimes you will say, "Is that the same man who wrote All and Everything?", because whatever is unclear in All and Everything is very clear in this book. Whatever seems to be allegory, seems to be descriptive in the second series. And it is quite humanly described. And you get really pictures of the men he calls remarkable. Inbetween, every once in a while, certain saying are quite relevant regarding work. And, having read that, you see Gurdjieff in another phase. You see him actually as a person who searched and who found something with the help of other people. And what you can distill from it is that one cannot do this kind of work alone. One has to have companions with whom one can exchange and with whom one can verify ones own experiences. And then, out of that, probably ~~you~~ can distill something that is of value to all those who have participated. At least that happens to have been the case with Gurdjieff. And the people who he describes were his

companions on various trips and wherever he has been and whatever he describes, he may use certain names but it does not mean that the names at the present time are the same or that that what he described as a river may exist as a river. So you must now take, altho much of this is of historical value, there are probably certain

reasons which Gurdjieff employed in not describing it in such a way that someone else can go after it and find the same thing.

Do not forget he is talking and describing certain kind of information which he obtained from certain places. And he was under certain obligation not to disclose the source of where it came from. So you can look at this partly allegorical and partly historical. It is a fact in principle without any question. And there is more than enough authentic material that you can check up if you wanted to. And if you have any desire to go and try to find out where he actually went, I am afraid you would have exactly the same trouble as he had of finding out where he could go.

So, for whatever it is worth, you take it. Take it as history. Take it as a description of something that actually happened and, I am quite certain, you will not be far off. In that, it is different from All and Everything because that looks a little strange on the face of it when you assume that someone comes to the planet Earth and stays here and comes back six times and describes different experiences which Beelzebub and Hasein and Ahoon had. But still then, after you read the second series, maybe you will go back to the first series and really then try to understand it the way it is written or, at least, extract from it much more than you have been able to do in the first place.

I think it, in general, would be very very helpful. I think it got to be time that it was published. I think it would be extremely helpful to establish Gurdjieff as a person, without any further question that he had value. That I think is necessary so that even when one says "Yes, I believe in Gurdjieff" or, rather, "I follow his ideas; I think there is something in it", that you need not no longer be ashamed of it but that he comes to his right as a man; not only as he is sometimes he was called a crackpot or a charlatan, but that he really is some kind of a man where it is worthwhile to find out what

what he had to say and that there is no question that he had something to say even if many people may not understand it.

So, this is the attitude that one, I feel, one should take. And that gradually this realization that we are in contact with ideas which are a little strange but quite definitely not natural but have a value because they give us the possibility of doing something ~~xxx~~ in our own lives with ourselves and in trying to understand and place them in relation to many things that we have been in contact with as far as our own education is concerned. And that more and more the ideas of Gurdjieff should be put together with a variety of different ideas which have existed and which continue to exist and also will continue to be written about. You might say certain anthologies of ideas which exist as systems, religious systems are in existence and constantly are being discovered, let's say, like the Dead Sea Scrolls or things that now more and more come to light regarding psychological development or the ideas which are changing more and more about cosmological events or the possibility of electronic existences of certain radiations which we did not suspect existed before.

And if you are really interested in finding out what happens in the ~~xxxx~~ scientific world, not only in science but also in psychology and in the different realms of people who are thinking and want to find out the truth about certain conditions, that you will find out more and more that when you once have the key which Gurdjieff has given regarding objectivity, that you then, because of that, have the possibility of understanding certain things which otherwise you do not understand. And it is this key which Gurdjieff has supplied. That is, anyone who does not know anything about Gurdjieff, reading Zen would have a great difficulty in understanding it. But, if you do know it, perhaps you can find out what is meant by Zen. And the same thing applies to the Bible. It applies to Buddhism. ~~xxxx~~ applies

It applies to Zoroaster; it applies to various Egyptian mysticisms; it applies to the Caballah; it applies to the Tarot; it applies to the Zohar; whatever it maybe that exists at the present time, knowing something where to look and how to interpret it, you will be able to understand certain things much better and deeper and you will have a feeling that you are reaching the truth instead of being constantly confronted with a lot of mysterious words which do not make any sense.

At least it is my experience because there are many things that I have read about, the Hermetic Museum, for instance or the pearl of great price, or things that are quite definitely in the direction of either a Cabballistic or a certain interpretation of alchemy in some form or other that I could not understand. And that certainly it was a very wonderful conglomeration of a lot of ideas all thrown together let's say, very much like a secret doctrine which was really a great deal of material but ~~where to find~~ where to find the material that is worthwhile and where to make or sift it out so that that which still retains and has real value is separated from that which is simply used as a vehicle in order to carry the secrecy.

I do not know that you understand is yourself. I do not what your particular aspirations have been in the past and what your reading has amounted to. And in how far at the present time, you can be critical about what Gurdjieff has said. But I would advise you that you take everything that Gurdjieff has said, wherever he has said it, in a very critical way so that you actually, when you come to a conclusion, the conclusion is based on your own investigation and not simply because Gurdjieff says so. And never try, if you can, use the phrase 'it is said' or 'we have been told'.

If you really want to work, you will acquire gradually a certain vocabulary which belongs to you and which belongs to your experience ~~xxxxxx~~

put in words and words of your own, even if, here and there, you have to use a certain phraseology that may come out may smell of Gurdjieff. It may be easier to say Heptaparaparshinokh instead of saying the Law Of Seven. But, in any event, there is no objection to that particular thing provided you are going to quote whole sections of All And Everythin and then simply accept it as gospel truth.

The only way by which you will actually find out what the ideas are worth is in your own life. If, in your own life, you come to a conclusion that it is true and for you it is true and it has helped you, then at such a moment you will be free from a great many things that otherwise would bother you and, particularly, you will become free from anyone who also claims to know certain things, including those who know a little bit about work and sometimes who teach it.

You have to be very clear that you try to separate more and more the ideas from any other person who proclaims them. So that the one thing that counts for you is that what you understand of the ideas and in the application of that what you then understand, for yourself, gaining the experience that the understanding which results becomes your own. And that you, ~~xxxxxx~~ based on that would even have the right to tell someone else to shut up when it does not agree with what you have found. But many times one is very much interested in that kind of criticism and comparing that what one sees in other people, particularly those who have to do and know something about work, that one starts to criticize them and their behavior simply because one does not want to work on oneself. And that you will never get anywhere by trying to find fault with ~~xxxx~~ whoever is claiming and proclaiming that they are affected by the ideas and try to live in accordance with them. If it does not agree

with what you experience is, then tell the other person to shut up and you stay with whatever you own is and what you have obtained and is not your possession. This is really the only time that you can say I have found out this or that because it is my own. All the other things what I talked about a little while ago, that was is still study and what belongs to other religions and things, altho very interesting, ultimately do not have any particular meaning unless you take it and you apply it in your daily life, tomorrow morning, tomorrow evening, the next day and the day after and then that your life becomes guided by that what you know as far as your mind is concerned, that what you feel as far as your emotions are and that you then have to put to practise ~~it~~ to the best of your ability.

So, once and for all, forget about criticism of other people. Even if you are disturbed, even if it is difficult to live with others, even if they are conceited, even if there are many things that you do not understand, leave them alone. There are one or two or three things which become and remain and always will remain quite fundamental. That is, I wish to wake up. I wish to see myself. I wish to accept myself as I am. I do not want to be identified. I would like to be, at any one time, at the moment when I am, I would like to be. Only then can I have that kind of being which expresses itself, then after, coming from being again in manifestations in ordinary life.

These are the fundamentals and whenever I catch myself in being diverted or being effected by certain people whose personality I do not like and they rub me the wrong way and when I get angry and when I find things that I do not understand, the only solution, that is, the only remedy that I am talking about is that I come back again to the ABC and call to myself. I call out to myself where am I. Here I am. I am, Then I work. And then I have no time or attention which I will pay to other things which ~~it~~ otherwise will churn around in my



head and cause all kind of nonsensical, unequilibrium, unbalanced conditions for myself which make me suffer as long as I wish to remain subject~~xxx~~ to such thoughts or feelings.

I emphasize this because, sooner or later, all of us will come to that kind of a conclusion that we do not know and that we, for ourselves, have really very little to base our knowledge on and that we, in truth, can say, "But I know what Gurdjieff means because I have verified it"; that, in the beginning, I may have to be satisfied with a very very small grain of that kind of understanding. And still, it is the only way by which one can continue because, if you go on another ~~xxx~~ direction and on another road, and the road of your intellect alone, the road of your feeling alone, you will not reach, to use ordinary phraseology, the Kingdom of Heaven.

We are interested in man, aren't we? We are interested in how to live. We have tried for this last week maybe. I assume, of course, that people take certain things to heart when I mention them because I mean them. I mean it quite well. I mean it for you mostly. That I profit by it is another question. I suggest certain things. I assume you will try it. You may have tried to live this week in accordance with 'maybe I die'. And then, of course, the conclusion you come to are very different from different because some will say, "I will do this, I will do that and I will do that." And others will say. "What will I do?"

These are the difficulties that we always have to face because we will never know exactly what to do. Really, we will come to certain situations in which there is no obvious answer. And then the question is, What will we do? We will simply try to wake up. At such a time, maybe get up. Maybe walk. Maybe come to yourself. Maybe relax. Maybe say certain things softly. Hear your voice. Try to be. And then maybe you will find solutions. But if you do

not do that, you will not find solutions. The problems will remain. You can temporarily put them away and, for a little while, you will -?- . Ultimately you will face them. Then again you are faced with exactly the same questions: Where am I. What am I? How am I? What do I do?

I say I assume you take certain things to heart. I assume, at the same time, that you have a conscience. That is, when you do not take them to heart, that then your conscience will start to bother you. I have mentioned every once in a while certain things that are not becoming to man and that I require whenever one comes to a group. I remember in a Wednesday group I said certain things very strongly and very strictly; that I hope that you understand that I am not like a little school master who checks up on your homework. Of course I do not. I have no further interest in it than only to tell you. If you can tell me then afterwards "It helps", of course it pleases me. But, for the rest, I have no more interest in it because it is your affair. You ~~stixax~~ ~~die~~ with it. I do not.

So, you must understand that I assume that when you come that you have lived up to certain rules that I every once in a while put forth. And when you have that kind of difficulty that you cannot, that you are honest. Honest with me, honest with yourself. Only then your conscience will gradually start to work and function and maybe, because of that, your conscience will grow. It has to grow. If you become a man, you have to be a man with a conscience. You remember, I mentioned drugs. Do not forget. Drugs are not compatible with work. You are not allowed. You understand that, all of us. You have to fight. There are certain other things: for instance, unnecessary talking, for instance, gossip, for instance, jealousy, ~~nighten~~ ~~singling~~ in some one's else's affairs.

You see, gradually in Tuesday we are getting thru with such

things. The same way as when we are young, we are getting thru with eating candy. We are getting thru with that what belongs to a child. And, altho regarding work, we are like children, regarding ordinary life we should be mature and grown up. So, the ordinary things that in ordinary life will fall under morality, they also come in a certain focus when one works. And when one works, you have to judge about it: Can this or that interfere with my real wish to wake up? And, when I come to the conclusion that I spend too much time on all kind of foolishness or that I indulge too much in a certain direction either regarding my body or my feeling or my mind, that then I know that I am not on the right track and that I have to have the honesty to admit it and then, for a little while, maybe not to come to a group.

You see, why do I say this? In the first place, it is absolutely necessary to understand that work means something very sacred. It is something that belongs to one as man if you wish to become a man. It does not belong to anyone who wants to stay on Earth. If you want to grow, make up your mind that that is not the proper place for a man to be but that it can be used as a stepping stone for something else. Then, because of that, there is a possibility to rise, to eliminate the bondage of Earth and that one wishes to grow in the direction generally indicated by evolution of man. That then I have undertaken something that is not Earthly and, because of that, it has a different quality and that I must now that I am engaged in something that is holy.

Therefore, if I wish to work, I have to have that attitude towards it. And if I do not, that is, if I try to ride two or three horses at the same time, then in coming here I effect others. This is the most fundamental reason why I ~~must~~ talk because, after all, whatever you wish to do is none of my ~~business~~ concern. But if you come, I do not want anyone to interfere with the possibility of some one else. And, whoever comes with a certain form of negativity of,

you might say, defiles by his own actions in a certain way which might effect someone else, there is a certain atmosphere around every one of us. And all of that effects each other and, when we try and we try honestly to maintain a certain level of understanding, that then, because of that, anyone who effects that becomes responsible for spoiling if they are that way. You understand; I do not want to say too much about it. Everyone is the judge for his own conscience. But I will hold you to it. And I will also, at the proper time, if necessary, I will tell you not to come because ~~it~~ I do not wish it.

Now tell ~~you~~ about your work; what you have found, what you have done.

CHARLES WITTNEBURG: I wish to report on the task you gave me before you ~~were~~ went to Venezuela. This had to do with creating emotions or imagining, in the good sense, emotions and observing any corresponding manifestation ~~for~~ in my physical body. When I first tried this, it became evident that I could not make a real emotion at will. I could make a copy perhaps. And, of course, there was something lacking in the taste of the emotion I was manufacturing. And also, I was unable to see any reaction in my body, only around the region of my mouth that I mentioned once before. During the day, that first day, I noticed emotions of impatience, of agitation and part of my repertoire that I have of emotions. But I was unable to see any reaction of the physical body. The second day, I was alone in the house and I tried yelling with my voice things that I had once said in a moment of anger. And I noticed here the reverse of the previous day; that my body was making movements that I thought should be there but were not natural to me. And also, when I became aware of that, I could not observe emotions in the physical body. This went on like this until the seventh day when I did not do the task because I was convinced there was nothing I could do to make myself see emotions registered in the physical body.

Mr. Nyland: Have you ever had fear?

Chas: Yes.

Mr. Nyland: And you think that you are exactly the same before you have the fear and after you have the fear?

Chas: No.

Mr. Nyland: What is different?

Chas: I have never seen it. I mean, I could say to you that my

shoulders tense or that my hands perspire but I have never seen it.

Mr. Nyland: No No. The question is you become aware of. I mean, you do not have to look at your hands to know that there is perspiration. Do you think that that was a result of fear?

Chas: Yes, I think so.

Mr. Nyland: Was that an expression of your physical body? In that way there is a link, isn't there?

Chas: Yes. I think really that what this is is that I was once taught as a child that no matter what I felt, I should stand erect without showing it.

Mr. Nyland: Maybe so. I am sure that maybe to the outside world, they will not notice it. In many cases, I think I can have a poker face. But, if you are pleased with a good set of hands at cards, you do not show it but something in you says, "Ah ha, ah ha." You know? Is that a question, do you think, of your physical body corresponding to that what you see and then you have a feeling? I prefer to use the word feeling instead of emotions. Simply leave emotion for a little different kind of, type of something that is a little higher, let's say. So, let's say ordinary feelings. Feelings we have; feeling of jealousy, feeling of a little dislike, feeling of joy, feeling of really liking such and such a person. Really hearing in your voice when, for instance, when you say, "Ah, there you are", something like that. Your voice is quite different from, "Hmm, there you are." You know? Things of that kind simply make my body change in accordance with a feeling I have.

Now, when you say a copy, it does not make much difference if the result is the same. That is, it may be produced because I, in my mind, wish to have a feeling. If I finally succeed in having a feeling because of a certain thought; for instance, I have inspiration of something I want to do and I enjoy it. Like a child who says, "Goody, goody, goody, we have a picnic". Well, the feeling then is produced by the fact that someone else says we are going to have picnic. What is real and what is not real? I simply say it

may be a copy of something that originally I never thought of but now I have it. And the copy is just as good as the original because I reacted in a certain way and now I am in a state of great excitement.

When one hears music or when certain things effect one and there is in oneself born a certain aspiration, a real wish, something that I say, "ah", that it really is something or it effects me in some way or other. I do not know what it is, Maybe I am curious. Maybe I really would like to understand it. Is there something then that takes place in your body? The question of how ones blood sometimes goes a little faster. How sometimes when one wits it is as if certain currents flow thru ones body, as if, let's say, under the influence of cold weather, my body starts to react and I have this kind of tinkling sense. Sometimes, when I breathe, when I have something that comes in as cold air and it goes thru my body and my body is all of a sudden as if excited in itself. It has a feeling of well being and the result of this with my body acting up in a certain way, with the thought that I have, it is beautiful nature and it is sunshine and how wonderful it is to be alive and here I am, out in nature and enjoying it. What a beautiful ~~morning~~ morning it is. Things of that kind, they produce, because of outside conditions, a certain feeling in me, And that feeling is closely linked up with the state in which I am.

Sometimes, under the influence of danger, maybe I cannot talk. Maybe I am effected in such a way by the sight of so and so who I dislike very much and I say, "Oh, there is that guy again." And he comes into the room or you see him on the other side of the street and you want to walk by and you say, "By golly, I hope he does not see me." What happens to my body when I have that kind of feeling of dislike about someone? You read something in a book and you

heartily disagree with it. You hear some dissonance in some kind of music and you say, "What is the matter with that fellow? It should be an A flat or an F sharp or he is off. Listen to that piano."

You do not want to tell me that you do not have feelings. Of course you have and that that, as such, effects your body. It effects you immediately ~~however~~ but you do not --. Simply you are looking for an emotion. All you should do is to look for a manifestation. How do you hold your head when you are interested? Not intellectually but when you really have a feeling for someone. Oh, poor devil. How do you hold your head? Like this a little bit? When you have a feeling of superiority - like this? Doesn't my body express it? Of course it does. How often is your breathing effected? When you happen to think of someone - "I hope By God it will not happen to him" - you hold your breath.

You remember we talked about breathing? Breathing is very much effected by certain conditions from the outside which I receive and my reaction effects immediately the form of my breathing. The same way as ~~the~~ it effects the blood circulation. Sometimes when I am a little bit embarrassed - do you color easily when you have a thin skin? It is a change of the body. You see what I mean?

I think it is much simpler. That a feeling belongs to ordinary life and that during the day we have many feeling, not deep, but just enough and that it is a question of seeing the little changes as they take place which I otherwise do not really notice because they are so completely linked up with a feeling that I say, "My feelings - it is my body."

So, what we are really trying to do is to find out a certain difference between a feeling as such, separated from an expressions and the manifestation which is caused by a feeling. And, to make this separation, that is the difficulty. It is not that it does not exist.

But I am already so familiar with the forms of behavior that I even call such forms of behavior a feeling.

Try to think about that a little bit more because it leads you naturally to the possibility of what is feeling and what is sensing. What belongs to the body? What belongs to something I call a like or a dislike? Where does this dislike take place? Not in my mind, But it is something that I like as far as my body is concerned when it affects me in the right way and I say, "Sugar is sweet and I like it." I say like. It is not that. It is that my body prefers it. It is a liking of my body but it is not a liking as I say "I love you." Still, when I say, "I love you" and sometimes I say it in one way and sometimes in another way. And the same thing is true when I say, "I hate you." When I say it in a certain way - to whom? I always will be different/ On Monday morning I will be different. Monday evening I will be different. When I think of different people, all of them I care for in some way or other, I do not always use the same kind of language. And, whenever I do not use the same kind of language, it is based on a feeling I have. It is not based on a certain intention with my mind. It can be, of course. Many times it can be predetermined. But it is much quicker very often than my mind will allow. It is based on a feeling I have which ~~however~~ almost automatically makes me select certain words or a certain tonation. I think you ought to explore it a little bit further for yourself. And, as I say, call it feeling and not deep emotions and not anything as you say in German 'hervorragend', which means so extremely important. It is simple. ~~It is simple.~~ Very simple life.

Now, the copy@ I make a feeling. That is, I think. I try even to do; maybe my body can have a reaction of a certain kind of well being healthy, breathing, and say, if I walk, if I walk fast, if I make big strides and I start to become exhilarated, my body has quite definitely at that moment a like for that kind of thing. I realize the fact of



being alive. Whenever I take in a breath, I then know that I take in some form of food which is distributed thru my body. My body starts to react to it. It again then becomes this feeling that I actually feel well. And then it is not necessarily my body. But it is a state of my feeling center and I cannot put it always in words so it is not my mind, there is, inbetween, the possibility of really feeling well, at home with the world, not disturbed, at peace. States like that gradually can lead into an exaggerated state of that kind of well being which will force you into an action. Before the action takes place the feeling has accumulated to the extent that it will require an activity. Try to think about it that way. Do it again.

Chas: You mean the same exercise?

Mr. Nyland: Yes, the same exercise and take the copy for the original. The original or the copy is that what is produced. I become interested in reactions of my body as a result of something, sometimes as a result of a thought; sometimes a result of, as reaction, of an activity of my body which one activity is followed by another activity. And sometimes the cause is a feeling.

Chas: But I must do this always quiet? Sitting in a chair?

Mr. Nyland: Not necessarily. You can walk on the street and see something you like.

Chas: Or I can do it during the day too?

Mr. Nyland: Yes, any time, any time, You do not have to wait until you get home and you do have to yell either. It is very easy, you know. You see an animal. Do you like animals?

Chas: Yes, very much.

Mr. Nyland: On the street you see an animal, poor dog, his leg is broken. Almost anything, you know, It can be very useful material. This is the way how to develop gradually ones feeling. Of course there are people that are born with ~~very~~ very little feeling and a

great deal of mind. Sometimes people are born with a great deal of activity and no mind and no feeling at all. We are quite lopsided in many ways. And I think one of the first things is to see what is really lacking in one instead of reducing the activities of one or two of the centers. It is necessary to bring the other center up to a certain level where it can ~~take over~~ talk almost the same kind of a language and could be recognized by the other centers.

Harmonious development means in the first place that I use ordinary life for the possibility for me to develop in a harmonious way, even unconsciously. And that then I have material with which to work further. But it is sometimes as if the mind looks down on a feeling center which is not developed. And very often the activity of ones body, a physical person, looks down on either mind and feeling and says, "But you do not need it because, look, I am 99% flesh." You see what I mean? You try.

Terry Owens: I want to talk about my task that I have been doing now for about two months of eliminating unnecessary emotions. And since the last time I spoke about it, your suggestions up till last week were extremely useful. The task has gone very well but I have just run dry as far as that task goes but I am not dry as far as work goes.

Mr. Nyland: Good, let's take unnecessary feelings.

Terry: That is what I have been doing.

Mr. Nyland: I thought you said motions.

Terry: I meant feeling, plain feeling.

Mr. Nyland: We will not quibble about that.

Terry: I found that the as far as my activities of the centers, that they are almost completely linked together and that when I eliminate one it just eliminates the others.

Mr. Nyland: because immediately, I think that of one has a feeling and it is expressed in the body, it goes from the body to the mind. I do not think, I believe it is very difficult to trace it. I do not think that there is really a connection between the feeling and the mind then

via the body. In general, it goes so fast that I do not know really how it functions. That is, immediately when there is an expression of a certain kind as feeling, that altho it is a little detour thru my body to my mind, that it reaches my mind almost simultaneously. Then it is for my mind going back to my feeling, it is a little different because I have no particular means of effecting my feelings when I think about it. And I do know that if I want to reach my feeling, I have to do it thru my body. So that is the other way around.

Now, if I have a feeling of some kind if my emotional center and that is expressed in my physical, it could stay there if I will not allow my mind to dwell on it. The possibility exists that I have a feeling which is expressed physically but no further thought. That is one thing by which I can cut. It is more difficult if I have a thought which is effecting my physical behavior not to have a feeling because, unfortunately, my feeling, my feeling center, as far as it exists and my physical body are so completely linked up in their development that because, since I need breathing, my feeling belongs to my body. So whenever I breathe, I use functions of my body immediately for maintaining myself. And the breathing is linked up with my feelings. And therefore, the separation, if you remember the triangle, the physical body and the second scale Do Re Mi is almost as if it is the same.

With mind it is a little different. It is only a point. And therefore, the relationship towards ones mind --?. Between feeling and mind there is very little relationship. And whatever there is as relationship is not understood. There is a tower of Babel. That what the mind knows, the feeling does not.

Barry: Yes, I have seen that is enormously so.

Mr. Hyland: Yes, quite. Now, regarding feeling unnecessarily, I have

unnecessary thoughts. That you try to catch. But catch it also in the thoughts ~~which you catch~~ that express themselves in the physical body. The other thoughts which you might call pure thinking to the extent that you ~~can~~ can, you are allowed to have. But the thoughts that will enter into a certain activity that you want to do, including that what you say, so, it includes gossip, it includes jealousies, it includes all kind of prattle, nonsense, it also includes, when it is reading, material that produced a thought in your brain when you see it.

So, you see, you have to be very careful that whenever you use your body and it reaches your mind it becomes an unnecessary reaction in your mind, that is taboo. But real thought, as much as we are capable of, that is, the thought which borders on the possibility of pondering, they are allowed. I can think, I can relax. At the same time, my head can be occupied with certain thought processes which I am interested in in order to understand certain things. And I try to see if, by means of weighing certain thoughts, I can come to a closer understanding of the meaning for myself. As soon as it becomes so active that it expresses itself in my physical center, I do not want it. You see?

So, here is where you make the distinction. Anything that is expressed in your physical center, for the time being, as coming from a thought, do not do it. You leave it alone. You know where it comes from. Do not occupy yourself with it. It is then unnecessary from the standpoint of separating your mind from the rest of your body. So, the whole purpose of this is if I have three centers, the three centers are not complete. They are not developed well enough. Some are not. The physical center is developed. It is predominating. The feeling center is half way. The intellectual center is very little. But whenever they function, they function together. They are linked up. My purpose is to try to make them function separately.

And, in doing this, I have to use a certain form of energy which I usually do not have at my disposal. That energy is furnished by trying to be awake. When I am awake, I have, at that moment, the possibility of cutting the centers away from each other and separating them without doing any harm because, in the state of awareness, I am not living in the state of an ordinary existence with my centers. So, you might say, in the state of awareness I can do with my centers what I like. And gradually, because of that, the centers will start to develop.

That means for my feeling center, they will be drawn together, the various tentacles which now stretch out thru the nervous system. my sympathetic nervous system, will be drawn ~~together~~ gradually towards an inside in my, changing from solar plexus to my heart.

And the other, my intellectual center, will start to develop really in the direction of the possibility of thought via the process of pondering, by the acquisition of the new faculty of objectivity in the side lobes of my head. So, by trying to be awake, I do many things. I now only separate the centers, but I also furnish the material with which they can start to develop. And the more I start to develop, the possibility of the feeling center functioning properly and the more the intellectual center actually can start to function the way it ought to be. That is, think.

Terry: Could you say something about what would be proper functioning of feeling center?

Mr. Nyland: Proper function is that I become interested in the possibility of my own evolution. The proper functioning is that I have a wish to be. That is very important. Because in the wish to be, I use that what I now have as energy and ~~it~~ attention for one purpose only. And it is not diluted and it is not dissipated but it is concentrated on something that I have in myself as being, which is a concept. And the concept of being is, of course, an intellectual one.

But it means, when I try to translate it, that it is a combination of ~~the~~ all three centers in which I have become an entity. Then my wish to be that whole, that complete, is a real wish. That is the proper function of a feeling.

Perry: And the sole function?

Mr. Hyland: No, not the sole function. It is one. Another one is the ~~xxx~~ wish to be in the form of aspiration. You see, it is one step further than the wish to be. It is extended ~~in~~ to an aspiration which is a direction. The direction is from where I am towards an aim. And I need a wish in order to reach. A wish almost as if I am without breath or I would give my last breath for accomplishing it.

All of this has nothing to do with your mind. It has to do only with feeling. And the third is that I am what I am, realizing that what I am which produces in me an emotion of a different quality. In that sense answering the purpose of my life; realizing that what I am is a function of myself belonging to my life, is then expressed in an emotion which, at that moment, makes me equal to God. That is a real emotion. Mind you, it is not your mind, It ought to be useful for you.

Richard Wachtel: Four weeks ago you gave me a task to make, every time the thought to wake up occurred to me, to use this thought and to attempt at least to wake up, which I did and reported on. The second week of this four week period you told me to do it again. I felt I should do it again and you agreed with me. You said to report on it two weeks later because the next week you were going to be away. Last week I was unable to report on it. There just wasn't time so I am reporting on it now. Also, with added comments as to what happened during weeks three and four when I did not have any task. The second week was like the first in that every time, without fail, I made an attempt to wake up. However, there was one slight difference, a difference basically of intensity. It had already begun to run a little dry which you had said it would. I did not think so but you were right. I did make the attempt but somehow there was not the intensity of desire. There was not quite the holy attitude on my part in relationship to the task so consequently the quality of the atmosphere of that week was not up to the first week. At the end of the second week I stopped it. The third week I did nothing. This past week, which was the fourth week, I did nothing. I feel the need to do something again.

Mr. Hyland: Why did you let the third and fourth week go by?

Dick: You told me to let the third week go by and I saw no reason to -?- ~~the~~ fourth week.

Mr. Nyland: For the fourth week also?

Dick: Also yes.

Mr. Nyland: I didn't tell you.

Dick: No, but you said I needed a rest.

Mr. Nyland: Oh, really?

Dick: Oh yes.

Mr. Nyland: Don't ever believe me.

Dick -?- because it just ran dry. Now I am ready again. I can only do what I can do and not more.

Mr.

Mr. Nyland: That I know. In that, everybody is in the same boat. You cannot eat your own nose.

Dick: I was thinking that perhaps, what kind of a task would be good.

Mr. Nyland: Let's take a very ~~strong~~ disagreeable task this week.

Dick: That is what I was thinking. I hate to get up early so I was thinking of reading, and having to get up a half hour early every morning to read. I would not like it but as weak as my not liking it, it would make me realize why I am doing it. Also I think it would change the day for me.

Mr. Nyland: Good, we agree. It is very simple.

Dick: I just wanted you to back me up.

Mr. Nyland: Yes, Well we do it? Yes.?

Dick: Yes.

Mr. Nyland: And not forget why? Good.

Theresa Crago: Last week you said that we should try to live this past week as if we were to die at the end of it. It made a very strong impression in me at the meeting last week. And on Tuesday night I ~~con~~ ~~mind~~ thought about it very seriously. I realized that if I truly believed that I was going to die within the week, I know that I would try to make every moment, -?-, every moment of every day so special to help to grow as much as I could in those few minutes left. And I said to myself, that I would probably try to sleep as little as possible; to use each moment because it would be so precious. I had an extraordinary week this week, six days. The thing that you mentioned about the possibility of using the habits of eating and breathing to help oneself to wake up.

Mr. Nyland: Good Teresa. So, we let it go for that.

Theresa: But one thing, Mr. Nyland, was yesterday. I got up in the morning and I had set myself the idea of my day the night before when I went to sleep. And I brushed my teeth and after I brushed my teeth, I had nothing all day long until the night. I was so involved with ordinary life that there were no real moments for me.

Mr. Nyland: You think it would be like that if you knew you were dying?

Theresa: No. That is why I said to myself I did not really believe it and therefore... especially it was even the last day.

Mr. Nyland: And even with that kind of a thought, one becomes habitual. So, it is not reality. To imagine it as it is real it is almost an impossibility. At the same time, it can, at certain times, give one a very good measure of ~~am~~ am I doing this now? Why am I doing it? -?- can I do without? And then I say, "Of course I will do without if I will die." Then it is fairly easy. But to come to the conclusion that I am dying, I will die, it is my last day, I will never come to that kind of a conclusion; never, until I die. And even then I will not believe it. The tenacity with which one wants to hold on to life is almost, I would say, inborn. It is logical. When I say I am alive, even if I do not know what, I also know that I am. And then the assumption is, since I say I am alive, the assumption is that I will continue. And this is the feeling I have.

Against that, my mind says I am mortal. Everybody is. I will die. But my mind does not believe it. But when now, in my behavior, I try to live in accordance with what my mind knows, then sometimes my feelings will correspond to it and, with that, I start to realize more and more that what I really ~~am~~ <sup>am</sup> and what I face. And even then, that kind of thought wears off. It is really terrible but that is how we are. But this is Earth because Earth will not allow the thought of death as interfering with the possibility of getting away from death. In that way, we ~~are~~ remain blind because it serves the purpose of Earth to remain blind. And even the results of the consequences of the organ kundabuffer looks to us as if they are still real. And my mind says they do not exist. And I know by experience



that they do not exist when I wake up/ And only when I am awake, then I can see things in their proper light. And I say, "Yes, what will ~~but~~ die? Who will die?" The same way as I say, "Who suffers? My body or that what I know also exists?" I only know it when I am awake. Then it exists. Then, for me, that becomes my life. So then I shift the idea of dying to the continuation of life in a different form. Then, when I am there, that is, when I live that way, then I have no more fear of death.

So, it is good for a week. I say we simply put it down as experience. Do not repeat it. Repeat now what you know of yourself; how you were during the week under the influence of the thought. This time under the influence of the possibility of cheating death. Try.

Alice, you know eyes are horizontal. If I would do this and keep my eyes open, it would be Erudy. If my eyes are open, it is you. I can not do it any other way.

Alice Watson: In connection with identification, what is it that is identified?

Mr. Nyland: That is for you to find out.

Alice: Well, every morning I walk down the stairs purposely. I could ride but I prefer to walk and the determination...

Mr. Nyland: How many flights?

Alice: Four. I determine to watch the body in movement. And I do watch it carefully. And many times, after I have gotten down the stairs and out the door, the body has done it all. I am astonished how clever the body is. So, is that identification?

Mr. Nyland: No, no. When I do certain things, I think I, whatever I call myself, that is, my personality, doing certain things outside of me, that is, by certain things outside which thru my eyes and ears reach me or a certain thought process that already goes on in my mind, belonging to my personality, taking place, I say, "That what is my personality or now identified with that what it receives as impressions."

I become identified with the impressions of certain things outside of me which I see or which I hear and I say, "They exist." They are now recorded in my and my identification is that I receive such impressions in a certain way, by classifying them, by recognizing them, or by having a thought process which goes on with which I am familiar; my thought also by association belong to this and belong to that. I give certain things a name. All of that becomes one and the identification of that something in me, which, you might say, is the representative of my personality, is identified with all manifestations of myself.

So, the identification in this case simply means I am one as far as my personality is concerned. Non-identification means that my personality continues to function in exactly the same way but that something separates from it which is not identified with that personality, but can see the personality functioning. That I call the beginning of my I. But it is only the beginning. It is something which is no longer connected with the functioning of my personality, has an existence of its own and already starts to function in a different way. When it looks at my personality functioning, it is no longer identified with the functioning of it when I say, "I will accept it as it functions."

So, the non-identification is situated in something separating from me which I call I, with a capital I, indestructable, omniscient, omnipresent, as Magnetic Center could be if it could grow up; as the seat of the Tescocano would be if there were an observer behind the Tescocano.

So, with the relationship that is established between that beginning of I and its functioning is now connected by means of a seeing apparatus; an apparatus that, on one hand, is linked up with an observer. On the other hand is linked up with that what it sees. So that there is very definitely a relationship between observer and observee by means of that what is the instrument for observing but which instrument is independent of either me or it. And, because

of that, can function independantly without being a transforming agency for identification. It is the -?- which separates the head from the body in this way.

Alice: Could I ask one more small question? When I do the breathing three times in the morning and three times at night, slowly, quietly, after preparation, and then I say, "I am", I am always shocked because the voice sounds so artificial.

Mr. Nyland: Why? It is you, isn't it?

Alice: I didn't think so.

Mr. Nyland: Who is it?

Alice: Not real I.

Mr. Nyland: Maybe not. That is possiblir. Still, it is you. And, whatever it is, if it is different from the way you think, it will become a property of your I/ So, instead of criticizing it, simply accept it. And after wards you say, "Ah, that is the way I sounds." Alright? It is a very good thing that is it different from what it usually would be. That is, that what you give it, what you really give it makes your I. Your I becomes you, if it is your I. It is part of I as if it is born out of you. As if it is -?-. It creates something separate from the old Alice and fortunately it is a voice, even it is a little scratchy, even it is a little emotional, it is I.

Trudy Bartel: This takes very much courage to say Mr. Nyland. And while you answered Alice now, I did not do anything but observe my body. It has something to do with what Theresa said. To thik it is my last day and I will die, has so little meaning to me. Maybe because I was so close to it and, at that time, it was during the Hitler regime, I recall every second of it and I know my main feeling was a tremendous curiosity and nothing else. So much so that I did things that were very stupid and dangerous just out of curiosity to know and what will be next. Therefore, that this would be my last day, I say, "So what? So what?"

Mr. Nyland: Yes darling but listen. When you were under Hitler there was very little to live for.

Trudy: No, I still was alive.

Mr. Nyland: Yes, you were alive but of coubse you could be curious

because you could afford it. At the present time, the thought of death means that I leave something. When I am already thru with life, I do not think about death. It can come as something quite welcome because I am ready to give up. To the extent that I <sup>the</sup> gave/value of this is my last week, I have to consider what is my life that I am going to give up. If I do not like my life any more, if I do not have ambition, if I am already thru with it, if I have lived everything that one wants to live, what would be the sense of continuing to live? So, of course I will die.

So, the point is quite a different one. Find out first what is the emphasis on the wish to continue to live. For instance, it should <sup>by</sup> be/this time quite obvious that life in itself must have a meaning for evolution. And that when I say, "I will die", it means for me that, unless I do something, I will also lose the opportunity <sup>for</sup> ~~of~~ evolving. If this is strong enough, I will hold onto every minute that I still breathe. And the whole point of trying to visualize death, what I have to face sometime, was to find out for myself how much do I really wish to live for that purpose; not for this world. You see what I mean?

Trudy: Yes, I know it because I had one day where I could -?-

Mr. Nyland: Because of the old associations, you have it up with something else and it prevented you from really putting the emphasis at the present time where it should be. This is the power of ~~association~~ association.

Trudy: How can one wash oneself?

Mr. Nyland: Wish for life. Wish for life as an opportunity. What is the value, at the present time, of your life? It can be expressed in ordinary terms, relationship towards daughter, relationship towards husband, relationship towards friends, relationship towards work, also relationship towards myself. What is there in me that I can say, "If I die, it continues?" What is there that I could be sure about,

~~that~~

that I say, "I have lived. I have worked. Have I developed?" Is there something in me that I could honestly say, "Regardless of what happens to my body, it will continue?" Is there, to use the terminology, Kesdjan that will continue to live? This is the thought: What will happen? It is there. How do I know? How can I prove it? What can I know about myself? For that, how now will I spend the time just to be able? I say it is a far bridge to over cross it. Where am I on that bridge now? And what should I do as long as I can?

Trudy: ??

Mr. Nyland: Yes, work. So, it brings one back to the possibility of work and also the necessity because I do not know how much chance I would have. And then, if I start to realize that everything that I have lived thru is gone and there is no further opportunity for me, whatever I call myself, to continue to exist, then I try to think, what then? And this kind of thought is not only philosophy. It is a thought that is breath taking. What happens when I die? And then and then and then? And where will it all go? And then I sit quietly. And sometimes these thoughts of death will make me sit so quietly that I do not know what to do because what would I do? Anything that I will do might distract me from the possibility of keeping what I have. So, I hold on to that what I have and say, "That at least will be the kind of treasure that I know." Then maybe it ~~will be~~ may look as if I am paralyzed regarding ordinary life and, at the same, I wake up to the possibility of really existence. And the result may be that I will not do anything at all because I have no choice. You understand what I mean? It is quite a different thing.

Ruth Axelrod: I continued to hunt for what might be real motivations for work. And I have come up with a new list which might be more along the lines which you indicated but I was still suspicious that in back of these new ones might be the old wish to get away from an uncomfortable

existence. ---???--- a wish to understand the meaning of my existence and the belief that life can be -?-

Mr. Nyland: Let's leave it at that. As a motivation, it is enough. It is not very descriptive. It is a very general statement. But the motivation is sufficient if I want to work. And it does not matter if it is a general motivation which ~~it~~ applies to all conditions in which I wish to work. It is enough that I have definite motivations for certain times when I wish to work. And when I really, when I wish to work, can link it up with that let's call it, trying to define the aim of your existence. What is your life worth? For what reason do you exist? If that helps you to wake up then, because of being awake, you will be able to see more or ~~km~~ at least have more possibility of understanding that aim than you would have if you are involved in ordinary life. So, for that, it is quite alright.

Gradually I think many other motivations will be added. And, out of that, you will find the common divider. You will find what is the real motivation; not the realization ~~th~~ of that what you are which you dislike but something entirely different. It is the wish on oneself of that what is alive in which, in itself, wishes to continue to live. But, for that, I have to understand life. And the only means by which I can understand it is by saying yes to my present life. When I live this life in the best way I can, I will reach the motivation of this life as expressed in the present manifestations. And when I know the essence of that manifestation as life, representing life in general, I will be ready for the next manifestation of life on a different level. Life continues. It never dies. I die. ~~xxxxxx~~

I think we are at the end, aren't we? Who is it? Connie?

Connie Ashby: I want to report -?-. The task that you gave me was very difficult for me to do. It was a very good task for me. I lost the first two days of the week the way I very often lose days of the week. On Friday, I started to work and it is the first task that I wanted to try and do. I was not able to do it, to find one hour, five minutes a day because my planning is bad, my understanding ~~xxxx~~ of what

activities I could interrupt was limited. I had other excuses that I habitually use. But I saw new things that I do. I had to change ways I do things. It was very full of life.

Mr. Nyland: Why did you have to wait until Friday?

Connie: I have had a physical condition for quite a while; an infection on my leg which pained me. I let that bother me. I lost one day. The next day I was upset because I lost the day.

Mr. Nyland: Alright, then now you have to do it for two more days.

Connie: I can't do it for the whole week? I would like to do it for a whole week. I would like to complete it for a week. I would like to live that way for a week.

Mr. Nyland: If you started on Friday, you continue now tomorrow and Thursday. Alright? Don't let's overdo it. You see, there is something of a <sup>taste</sup> ~~task~~ of task that one accomplishes which you want to keep/ And there is a possibility that a task reaches a maximum. If it goes down <sup>altho</sup> ~~xxx~~ it still functions, the taste that I have is that it is not as good as it was. If I stop on the up going live, I have much more and better result for myself in a wish to do again another task. It is like an appetite. I have something on my plate. If I eat it all, maybe I am overfed. But if I can leave just a little bit, then I still have the appetite. You see what I mean?

A questions should be answered with an answe that leaves a little but of the question so that the little bit of the question can grow out in a new question. In that way, I prefer to have a task I can do. I can do it well for a week. Maybe I have a feeling I can do it for ten days but I do not do it. And with this realization of myself that I have accomplished a task which was useful, I will meet the next task ~~import~~ in quite a different way because I have something I can prove to myself. <sup>Only tomorrow and the day after.</sup> Alright?/ Next week you tell. Good Connie.

Work this week. try to remember what we talked about. When you are quiet, try to give it that value so that you do not lose everything too soon. You must make an attempt because your life will take it away from you. The subway, walking out on the street, everything that you see, everything you hear and particularly your well meaning

friends. Do not let them. Keep. Keep what you what inside like Sarah treasuring that what was dear to her in her heart. So, I hope you work. I hope you do not forget. Good night.